

Nation



Volume 7, No. 20 • August 25, 2000

- Waswanipi GRAD Proposal
- Burnt Church
- Kokumville Blockades

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THE POINT OF NO RETURN

The last few nights putting out the Nation have been late ones. As a result I was walking home at about one in the morning on a Wednesday night. I was feeling good as I had most of the paper ready to go. That feeling wouldn't last. About five blocks from my home I came across a man getting beaten up. I didn't consider this a fight because the man on the ground wasn't fighting back. I was going to say something because there was only one other person nearby, but then I noticed two other people in the doorway of the bar. At that point I did the only thing possible: feeling bad, I walked on by. I felt bad about myself for not stopping the fight and I felt bad for the person on the ground. He wasn't moving at this point. He was getting kicked in the head and stomped in the ribs and abdomen.

As I looked back the onlooker attempted to drag his friend away. I think he was saying he had enough. The attacker would leave for a second or two and then return. About half a block away I dropped a quarter in the phone and called 911. After explaining the situation I was connected to the police and gave them the story of what had happened. I gave clear directions to the site of the attack.

By that time the attacker had gotten on a bicycle and left.

I asked the police if they wanted me to stick around. They said no and someone would be sent to check it out.

I left feeling guilty that I should perhaps have done more.

I wondered how the situation

had escalated to the point where senseless violence was the only option.

As I thought about it I could see it. A difference of opinion with each person taking a side but not willing to listen to the words spoken by the other. Neither backing down and each getting a little more territorial. Each thinking that they are right and the other isn't. Compromise and understanding fading with each new stance. A desire not to lose face in front of others and look weak. Pride prepping the inevitable battlefield.

Finally it is the point of no return and then it happens.

In reality it isn't the point of no return, an intervener or another person can step in and stop the fight. With the right words balance can be restored before it goes too far.

As I was musing about this, I suddenly thought about how it applied to Burnt Church. The feds on one side and Burnt Church on the other. At first it's the war of words. Then it's followed by actions, each escalating a little bit until the situation is volatile. And that's where we are right now, before the savage beating phase, which benefits no one in the long run. Newly elected National Grand Chief Matthew Coon Come is on the scene. Hopefully he'll bring a sense of balance to the situation and we'll see resolution that is satisfactory to everyone. This will be the first real test of Coon Come's clout as National Grand Chief of the Assembly of First Nations.

by William Nicholls

Contents

NEWS

5 Burnt Church
Kenneth Gilpin

7 Endangered Species
AFN talks to Canada
News Briefs

FEATURE

10 Mexico

UNDER THE NORTHERN SKY

19 Sa-ka-eh-woon

17 Waswanipi Graduation

20 Healing

22 Expo 2000

24 Classifieds

ON THE COVER

Marriage Proposal at Grad
Photographer: Lance Blacksmith

Cover Design: MONA LAVIOLETTE

UNREZ NOTES

Twenty-first Century Words

Blamestorming: Sitting around in a group and discussing why a deadline was missed or a project failed -- and who was responsible.

Body Nazis: Hard-core exercise and weightlifting fanatics who look down on anyone who doesn't work out obsessively.

Chainsaw Consultant: An outside expert brought in to reduce the employee headcount, leaving the top brass with clean hands.

Cube Farm: An office filled with cubicles.

Idea Hamsters: People who always seem to have their idea generators running.

Mouse Potato: The wired generation's answer to the couch potato.

Prairie Dogging: When someone yells or drops something loudly in a cube farm and peoples heads pop up over the walls to see what's going on.

SITCOMs: What yuppies turn into when they have children and one of them stops working to stay home with the kids. Stands for Single Income, Two Children, Oppressive Mortgage.

Squirt the Bird: To transmit a signal to a satellite.

Starter Marriage: A short-lived first marriage that ends in divorce with no kids, no property and no regrets.

Stress Puppy: A person who seems to thrive on being stressed out and whiny.

Swiped-Out: An ATM or credit card that has been rendered useless because the magnetic strip is worn away from extensive use.

Tourists: People who take training classes just to get a vacation from their jobs. (We had three serious students in the class; the rest were just tourists.)

Treeware: Hacker slang for documentation or other printed material.

Xerox Subsidy: Euphemism for swiping free photocopies from ones workplace.

Alpha Geek: The most knowledgeable, technically proficient person in an office or work group. (Ask Larry; he's the alpha geek around here.)

Assmosis: The process by which some people seem to absorb success and advancement by kissing up to the boss rather than working hard.

Flight Risk: Used to describe employees who are suspected of planning to leave a company or department in the near future.

GOOD Job: A Get-Out-Of-Debt job. A well-paying job people take in order to pay off their debts but plan to quit as soon as they are solvent again.

Irritainment: Entertainment and media spectacles that are annoying but that you find yourself unable to stop watching. The Elian spectacle is a prime example.

Percussive Maintenance: The fine art of whacking an electronic device to get it to work again.

Uninstalled: Euphemism for being fired. Heard on the voicemail of a vice president at a downsizing firm. (You have reached the number of an uninstalled vice president. Please dial our main number and ask the operator for assistance.) See also: Decruitment.

Yuppie Food Stamps: The ubiquitous \$20 bills spewed out of ATMs everywhere. Often used when trying to split the bill after a meal: (We owe \$10 each, but all anybody's got is yuppie food stamps.)

We are looking for someone to fill in for the writer of Rez Notes when he is unavailable to write for us.
If you are interested please phone 1-514-272-3077 and ask for Will Nicholls

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Nation



MI'KMAQ TROLLING FOR TROUBLE

The Mi'kmaq of Burch Church have "declared war" on the Department of Fisheries and Oceans after it seized over 700 lobster traps in a late night ocean raid Sunday August 13. Another 72 were seized without incident early the next morning. Native fishermen reported being held under guns while the officers seized traps, a charge the DFO denies.

The Burnt Church community response was swift. More than 20 cars and trucks sealed off New Brunswick's Highway 11, a major commercial route. About 36 band members set a huge bonfire in the middle of the road. A second blockade was set up early Monday August 14 north of the Burnt Church community.

The clashes started earlier in the week when some DFO officers were pelted with fish guts in response to DFO officers who had nearly swamped a small boat. Native fishermen in the boat said their lives were in danger when it happened.

Burnt Church had earlier refused a deal from Canada involving \$2.2 million for a new wharf, \$300,000 for a new building and traps that had been destroyed earlier in the year, five fishing boats and licences for 40 lobster traps. Ottawa's offer was rejected 308-28 in a Burnt Church plebiscite.

Some band members were dismayed to hear that DFO spokespeople said that natives are entitled to only 40 traps for food and ceremonial purposes. "That's the Sparrow Decision, not the Marshall Decision," one person said.

DFO spokesman Andre-Marc Lafontaine said the de-

partment wants to sit down and talk to the chief and Burnt Church Mi'kmaq. Lafontaine said that the DFO doesn't like to have confrontations with the "clients we serve." He did admit pepper spray was used in one of the four arrests. All four Mi'kmaq men were charged with obstruction in court on Monday afternoon. A New Brunswick Court refused the request of the DFO to bar the four Natives from boating on the bay. A total of 60 officers in 15 boats took part in the raid.

The Atlantic Policy Congress, an aboriginal organization, will be meeting to decide how to react. One official, requesting anonymity, said that he felt the DFO was breaking the law in their actions and that "the federal government doesn't want to give up control over Native peoples. They're losing control and using public opinion and the media to keep that control." He slammed media coverage saying "it would be nice to see someone's viewpoint other than the government's in the news."

It's an opinion that the Assembly of First Nations shares. "The [federal] government is very successful in spin doctoring Native issues," said Bill Namagoose, Chief Executive Officer of the AFN. "They're saying that if Native people fish, then we'll fish out the stocks. In Labrador, where Natives are cutting, we'll see CBC clips of trees falling, while if Irving gets cutting licenses then it's good for the economy and jobs. He's the clear-cutter, not small Native operators. It's the same for the fishing. It all comes down

to the access to natural resources, when the Native is involved it's always bad for the

by Will Nicholls

economy and the environment. We need to change that."

National Grand Chief Matthew Coon Come dispatched Ovide Mercredi as a special AFN envoy to the Atlantic Region to investigate the actions of the DFO and to monitor future dealings with Burnt Church Natives.

DFO Spokesman Lafontaine said that 34 bands have signed one-year interim agreements with the DFO. One such deal is the Big Cove agreement, consisting of \$6.5 million, 23 lobster boats, 7,000 traps and 1 snow crab license for 150 tonnes. Lafontaine holds out little hope that Burnt Church will see the same type of deal saying that there is a commercial plant in the Big Cove area whereas Burnt Church only has a food processing plant. Lafontaine also says that to allow Burnt Church to fish outside the Canadian season would "lead to chaos." On the declaration of war that the Burnt Church Natives have issued against the DFO, Lafontaine says "this is hard and difficult for us. DFO people have to live around here and we're only doing our jobs."

Burnt Church has help from the Listiguj First Nation Mi'kmaq band in the region. Six trucks showed up Monday from Listiguj with several boats in tow.

Kenneth Gilpin, Chairman

Kenneth Gilpin is the new chairman of the Fonds regional de solidarite Nord-du-Quebec. Kenneth Gilpin is currently serving as the chairman of Wabannutao Eeyou Development Corporation and he's replacing John Kitchen, who had been chairman of Fonds regional de solidarite Nord-du-Quebec since 1997. Jean Dupuis, Air Inuit Operations Director is the vice president. Gaetan Piche, Regional Representative of the Metalworker Union is the secretary-treasurer. The other board of directors are Jean-Louis Lefebvre, Christain Dubois, Robert Kitchen, Sammy Ducan, Ghislan Desjardins and Claude Gagne.

The Fonds regional de solidarite Nord-du-Quebec's mission is to invest in businesses in the James Bay region and provide support to create, maintain or protect jobs. To date the Fonds regional de solidarite Nord-du-Quebec has given out \$2,095,000 in 3 years. They say this has result in creating, maintaining or protecting 120 jobs.



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ESTABLISH GUARANTEED HARVEST: AFN

As Canada overhauls its endangered species legislation, the government should set aside guaranteed harvest levels for First Nations, says Matthew Coon Come, National Chief of the Assembly of First Nations.

"It seems like every time there is a list prepared, First Nations are the first ones to be affected," said Coon Come in a newspaper report.

Prohibitions on hunting could have direct effects on the ability of many Native people to make a living, he said. Coon Come said the new legislation should guarantee Native people a minimum hunting level — even in parks or protected areas — as part of their Aboriginal and treaty rights.

"We can establish some guaranteed harvest levels so we can continue our community and ceremonial activities," he said.

Coon Come's comments came during a meeting of Canadian wildlife and environment ministers in Iqaluit, at which the new endangered-species legislation was discussed.

While there, David Anderson, the federal environment minister, promised that First Nations will get a voice in deciding which endangered species get protection.

"No people are as concerned about the disappearance of species as aboriginal people," he said.

Anderson said an Aboriginal representative will have a seat on the scientific committee that determines whether a species is at risk.

"This is the first time we have acknowledged the knowledge of generations of Aboriginal people who have lived on the land as part of the process of determining the species at risk and what should be done as a recovery plan."

Anderson also promised that the species at risk legislation will conform to all treaty rights and land claims.

The new legislation sets fines up to \$1 million for

companies and \$250,000 for individuals who deliberately kill an animal considered an endangered species or destroy its habitat. Jail terms up to five years could also be imposed.

Coon Come is welcoming the inclusion of an Aboriginal representative, but environmentalists are concerned about the bill.

They note that a scientific panel would draw up an annual list of endangered species, but the federal cabinet would ratify the choices. That means politicians, not scientists, would have the final say on which species are defined as endangered.

But environmental groups generally welcomed the inclusion of Aboriginal knowledge. "There is clearly aboriginal knowledge and traditional knowledge that is more valuable than what Western science can give," said Elizabeth May of the Sierra Club.

"I'd rather trust endangered species with Matthew Coon Come than Jean Chrétien any day," she said.

John Laird of the World Wildlife Fund said Aboriginal hunters are often right where government scientists are wrong.

He cited the example of one village in Nunavut that tried for 20 years to convince the Department of Fisheries and Oceans that there are three separate populations of beluga whales in their area.

"Only after 20 years did they acknowledge what the community had been saying," Laird said.

Jose Kusugak, of the Inuit Tapirisat of Canada, said Aboriginal traditional knowledge and science are both based on years of observation and trial and error.

"(Traditional knowledge) is not a foreign thing. It is not to be looked at as an enemy, but as a friend."

by Alex Roslin

NO REAL DEALS BUT WE'LL STUDY IT

The Crees have agreed to study a proposal made by Hydro-Quebec for the construction of the EM-1 Project. The study is expected to take three months and will look at economic, legal and environmental issues as well as technical aspects. Though it will be a Cree study, Hydro-Quebec will provide the funding.

Cree Grand Chief Dr. Ted Moses and Andre Caille, Hydro-Quebec's President and Chief Executive Officer, met to discuss a wide range of issues August 14. Grand Chief Moses had previously met with Premier Lucien Bouchard.

The meeting between Moses and Caille produced an agreement to set up a joint table to talk about Hydro-Quebec's commitments with the Crees, including employment, mercury contamination and water-supply problems in communities affected by the projects.

Moses said he welcomes the opportunity to talk but the Grand Council "cannot contemplate new agreements with new promises while original commitments remain unimplemented." Moses said however that the Crees are willing to study the project so "we can respond intelligently to it."

Kokumville Barricade Hits Domtar

Members of Kokumville in La Verendrye Park have blockade a logging road. The barricade won't hinder motorists going through La Verendrye but anyone planning to use the logging road are going to be stopped, said Kokumville leader Jacob Wattie. The Kokumville Natives say they won't be armed and will allow tourists passing through to proceed.

In a surprising move, Domtar truckers erected their own barricade between the Kokumville barricade and the highway. The truckers say they aren't doing this as Domtar employees and aren't allow-

Please see BULLDOZED, page 9

Good luck, Sylvia!



Sylvia Tennisco, our designer and illustrator, has left Beesum Communications to pursue other interests. We're going to miss her sunny smile and her gentle warmth. Sylvia's beautiful drawings brought to life the Read to Me series, produced along with Annie Whiskeychan Foundation. We wish her good luck, riches and a whole lot of happiness in her new life in Golden Lake, Ontario. We're going to miss you, Sylvia.



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continued from page 5

ing anybody through, including tourists.

As the decision was being made adults participated in a sweat lodge ceremony so they could clearly see the path that lies ahead. The deliberations were aided by an impressive file they compiled on Quebec's forestry laws, Indian rights and the United Nations Convention on Genocide. The Kokum Natives believe they have to act because "we're heading toward extinction."

Wawatie said the generations required for the trees to come back will spell genocide for his people and the end of his community.

The Kokumville Natives are meeting with Domtar. Domtar has said they will not involve the police as long as there are talks.

Jacob Wawatie, however, has involved the Surete du Quebec, charging that Domtar is cutting trees without the permission of the land owner on uncaded land.

Wawatie also says that Domtar is stealing trees and cited the Delgamuuk and Nisga Supreme Court decisions, which say that trees on Crown lands belong to the Native Peoples of Canada.

Domtar said that Wawatie and his community were dissidents and radicals because the Barrie Band had already made a deal with Domtar and the Quebec government.

Domtar has asked the police to assist with the recovery of forestry equipment behind the lines. Wawatie countered with a request that a local family be allowed to leave if they allow Domtar to pick up their machinery. Domtar is talking to the loggers blockading Kokumville to see if an arrangement is possible.

Wawatie says he is not opposed to forestry but it must be done in harmony with his people's way of life.

Further confusing the issue is that there is an agreement signed between the Barrier Lake Algonquins and the Quebec Government over logging in the area. The agreement was renewed in 1988 even though four years previously the Wawatie family had withdrawn its support for the Domtar proposal.

A Maniwaki Elder has agreed to present the case for Kokumville to the United Nations while he is there on other business.



GRADUATION IN NICOLET

By Kenneth Hilt

In my capacity as Co-ordinator of Cree Police Services, my duties require that I become deeply involved with various policing matters, issues and concerns. While the scope of my activities relate primarily to assisting with the resolution of problems relating to procedural and administrative aspects of the policing function, I am also involved in training programs.

As you can well appreciate, the topic of training is extremely important inasmuch as it provides the trainee with the knowledge and abilities that are required to perform an effective job of policing. In the past most police training programs were developed for the general population and any aboriginal person simply had to take the program and adapt what he/she had learned to their own environment to the best of their ability.

The academics at John Abbott College have recognized this shortcoming and have attempted to develop an AEC (attestation d'études collégiales) program which is more tailored to the unique cultural fabric of First Nation and Inuit communities. One of the ways they did this was by preparing case studies that had circumstances or scenarios typically found in the trainee's community.

The aforementioned training program, offered in the English language, is essentially a new and novel way of providing this type of training. While there are undoubtedly lessons to be learned and further improvements that can be designed into the program, the fact remains that it is a fresh approach which makes greater recognition of the needs of the persons being trained.

I attended the graduation ceremony that was held at the Ecole nationale de Police in Nicolet on July 7th, 2000. From the Cree Communities the following were graduates: Oujé-Bougoumou- Karl Simard, Whapmagoostui- Robert Auclair and Mistissini- Kenneth Macleod & Nakoa Trapper.

Leapin Lizards!

In a bizarre incident a salamander was found in front of Adrian Cheezo's house in Eastmain. People suspect the salamander hitched a ride into the community when the grass arrived. It was the roll out a lawn version. The salamander was found soon after and is not native to the area. Check all your lawns and let us know if you have any exotic flora or fauna in your area. Thanks to Jonathan

Cheezo, Marketing Officer for Wabannutao Eeyou Development Corporation for bringing this to our attention.



BACK to BEGINNINGS



Village of "Espírito Santo" Oiapoque

Photo: Luciana Capiberibe ©

Deep in Brazil's Amazon basin, indigenous peoples vie with gold prospectors and settlers for control of a rich and beautiful land.

By Gavin Andrews

The last minutes of 1999 are ticking away, and a crowd of thousands has gathered on the waterfront of the city of Macapá, capital of the northern Brazilian state of Amapá. To many, this is an almost mystical place: the precise spot where the Equator, the Amazon river and the Atlantic Ocean converge. Its original inhabitants called it "land where the rains begin," but tonight the sky is clear and star-filled.

A large space has been kept clear in the plaza, and at one hour to midnight, a low chanting begins, accompanied by the haunting melody of a single flute. A group of 20 indigenous people in their traditional dress dance in formation around the square, stamping their feet in time to the music. They are dancing the *turê*, a traditional ritual of renewal. Tonight, they dance to welcome the new year and a new millennium according to the Christian calendar.

The men and women hail from Native communities in the interior of Amapá: Galibi and Palikur people from the region of Oiapoque; Waiãpi people from the border with Pará state; and Aparai and Wayana people from the Tumucumaque reserve. For many of the Natives and non-Natives at this gathering, this is a first-time encounter with people of the other culture.

For Native people, this is a chance to demonstrate the vibrancy and strength of their traditional ways. Five hundred years since the arrival of the Portuguese on these shores, indigenous societies are still caught between conflicting pressures of contact with outside society, the preservation of their ways of life and negotiation of a respectful, lasting relationship with the rest of Brazil.

Oiapoque

Oiapoque is the country's northernmost point — "the place where Brazil begins." It's a rich, beautiful land. Numerous rivers spring to life here, fed by tropical rains that in the wet season can last for days on end. To the east, in the direction of the Cassiporé river and the Atlantic Ocean, the landscape is typically savannah-like grasslands, dotted with swampy forest areas. The west is characterized by the dense tropical rainforest — terra firme — that makes up most of the Amazon basin.

Nearly 4,000 people of four main ethnic groups — Galibi, Karipuna, Palikur and Galibi-Marwono — are spread out in small villages throughout region, with a significant population in and around the city of Oiapoque, a settlement located at the frontier between Brazil and French Guyana. For decades now, the four groups have cooperated politically and meet every year to discuss common problems, make joint decisions and plan strategies to deal with the various authorities.

Over the years, the state and federal governments have demarcated three reserves for Oiapoque's indigenous peoples that together form a large contiguous protected area. As with other Native groups around the country, the First Nations of Oiapoque have had to fight long and hard for official recognition of their traditional territories. "Land is everything to the Indian," says Vitoria Santos dos Santos, leader of Oiapoque's Native people. "The land is there to cultivate, for us to tread upon. Land is our daily existence. Land is liberty."

Vitoria's people coexist peacefully with the smaller non-Native urban population of Oiapoque.

"There's been a high level of *aculturação* (integration)," she explains. "We're used to living with non-Indians, and they with us."

That does not seem to be a matter of much concern to Vitoria. While the Aboriginal people of Oiapoque usually walk around in t-shirts, shorts and colourful cotton dresses, they still retain a strong link with their traditional culture. "We're succeeding to live our way, without depending on anybody," Vitoria says. She describes how they live off the land, much as they have always done, and survive off the fruits of the forest that have become the staple diet of many forest peoples — fresh-water fish; manioc, from which they make the ubiquitous *farinha*

flour; tropical fruits like cupuaçu and acerola, which has more vitamin-C than the orange. Their diet also includes birds and small animals they hunt in the forest. Anything in excess of their own needs, they exchange in the city for goods they can't produce themselves.

The Natives also participate actively in the public life of the region. In the '60s, a Karipuna became the first Native to be elected to municipal office; the current mayor of the municipality of Oiapoque is a Galibi-Marwono.

I met Vitoria Santos in Macapá, where she was accompanying a contingent of 500 Indians from Oiapoque to compete in the 5th annual Indigenous Games. Vitoria is a Karipuna from the *aldeia* (village) of Santa Isabel. Besides being president of the

Oiapoque. At the suggestion of APIO, the Games are being held in the capital, as part of a series of events leading up to this year's big millennial celebrations. For Vitoria and the other *caciques*, this is a chance to show off the resilience of their culture and the pride they have in being Indian. They know all too well the stereotypes that persist in much of Brazil — of the uncivilized, drunken *indios*, constantly at war with each other — and they hope that this display of athleticism, teamwork and the mixture of traditional skills and modern sports will help change some attitudes. She is heartened that, overall, the experience has been a positive one. Still, she worries about her people, especially the afternoons when they've had a few hours to spare between sporting events at the city waterfront, and the contestants wander freely among the stores, open-air bars and restaurants.

Barely six years ago, Macapá was a rough and tumble frontier town, frequented by gold prospectors and the crews of the numerous river-boats that ply the rivers. A large proportion of the swiftly-growing city population are immigrants from the arid north-east, where most of the Native populations were wiped out centuries ago. For many of Macapá's citizens, this is First Contact.

Indeed, most non-Native Brazilians have had little, if any, direct contact with Native people and culture, despite the crucial presence of the Indian in the collective psyche of the nation. Many Brazilians are descendants of the intermingling of the predominantly-male Portuguese settlers, the Native inhabitants, and African slaves. Yet

Brazil's remaining indigenous populations — about 200 distinct groups, most of them sprinkled throughout the vast interior of the country and Amazon forest — are relatively isolated from the rest of society.

Association of Indigenous Peoples of Oiapoque (APIO), she is also *cacique* geral, which can be loosely translated as grand chief of the Oiapoque Indians, elected by the leaders of the various *aldeias*. "I resolve problems between the leaders and make decisions on behalf of everybody," she says with a modest shrug. Vitoria has had her hands full for the last few days. This is the first time the games — organized in collaboration with the state government, which also finances the event — are not being held in

Five hundred years later

The gradual exploration and settlement of the Amazon puts more of the remaining Native peoples in extended contact with non-Natives. Contact often leads to conflict and violence as ever more settlers and commercial enterprises come in search of land, and as an increasing number of indigenous societies become aware of their legal rights and seek to enforce their claims to their traditional territories.



Despite the success of lands claims like the one won by the Natives of Oipaoque, many more Native groups are engaged in long-drawn fights for the recognition of their territorial and human rights.

tives but leaves the Native leadership the autonomy to make decisions on how the money is spent. For Vitoria, this autonomy is one of the most important factors in the growing prosperity of her community: "We've worked hard for this. Our

2000, which is being hailed as the 500th anniversary of the so-called Discovery of Brazil by the Portuguese mariner Pedro Alvares Cabral.

Throughout the nation, events are being organized to commemorate this milestone in history, complete with "authentic" displays of Native imagery and culture to celebrate the nation's diverse roots.

But not everyone is celebrating. Like Christopher Columbus' "discovery" of the Americas seven years earlier, Cabral's arrival heralded five centuries of oppression, enslavement, assimilation and genocide of Brazil's Native inhabitants. An estimated population of six million divided into 700 diverse nations in 1500 have been reduced to slightly more than 300,000 today with only 200 distinct groups left. They are submerged in a land of over 160 million people.

Around the country, Native people are boycotting the Discovery celebrations and trying to draw attention to the oppression that continues to play out on a smaller scale, especially in the Amazon. "All over Brazil, Indians are suffering," Vitoria says. "They're discriminated against and they have no support from the government."



Village of "Espirito Santo" Oipaoque

Photo: Luciana Capiberibe ©

In fact, the most negative reactions to the Indigenous Games have not been directed at the Natives themselves, but at the state government, for funding the event. A large number of the city's elite feel bitterness toward the government for responding to Native demands for land, autonomy and a fair share of the state budget.

Joao Alberto Capiberibe is the governor of Amapá. He was first elected in 1994 on a platform of sustainable development, one that favoured the poor forest peoples — fishermen, rubber-tappers, Native peoples. He believed it was possible to create long-term prosperity for the people of Amapá by drawing on traditional knowledge in forest management, environmentally sustainable production and economic structures that directly benefit the local communities.

Urban legend has it that at the newly-elected governor's first meeting with Amapá's indigenous representatives, he raised a glass with the traditional toast, "Saude" -- "health." "Health... and education," replied one of the caciques.

Capiberibe has made good on his promises. His government has financed the construction of 14 bilingual schools throughout Oipaoque's aldeias, and is building a rural health post on the Native reserves, the first in the region. He provides funding for indigenous projects and economic initia-

association is strong and we're moving forward in our own way." In Oipaoque, this has meant hiring local labour and using traditional techniques in the construction of the schools and other public buildings. They have also begun exporting farinha flour to neighbouring French Guyana, and have joined other Native groups in Amapá in the commercialization of traditional handicrafts.

But Capiberibe's support of the Native people has come with a political price -- a conservative backlash that is representative of the difficulty indigenous people all over Brazil face in trying to get the dominant society to support Native development. In a country where the politics is dominated by a ruling class with ties to the old military dictatorship, many of the most powerful people in the nation's capitals portray Native peoples as squatters occupying a wealth of resources that rightfully belong to the whole nation.

It may not be official policy, but many of Brazil's Native peoples still endure various types of state-sanctioned oppression. It comes in forms like the controversial Bill 1775. Introduced in 1995 by President Fernando Henrique Cardoso, the law has effectively stalled the settlement of hundreds of outstanding Native land claims.

Unfortunately, that's not part of the official story being recounted in the hype surrounding the year



Photo: Gavin Andrews ©

Vitoria Santos Dos Santos
Macapá, Jan/2000

In the depths of the forest

Like many rivers in the Amazon, the Iratapuru River is bordered by jungle foliage so dense you can hardly see the river-banks for the trees. Most communities in the Amazon are located in narrow clearings along these rivers, where the canoe is the most common form of transportation. The most typical design is the slender, low-hulled dugout that Native peoples have been using for millennia. The solid, yet lightweight one-piece hull and shallow draught make it ideal for negotiating the countless cachoeiras -- swift cataracts that break the rivers as they drop down towards sea level.

These rapids were major obstructions to the early Portuguese explorers in their large, heavy caravels and row boats. Entire Native communities fled up rivers like this to escape the slave hunts, using the cachoeiras as natural obstacles to block the advance of the marauding Europeans. They left behind their villages and crops, forced to start life from scratch in less hospitable territories. Along the way they often came into conflict with other Native groups whose traditional lands they had come to occupy.

For the most part, though, the impenetrability of the deepest Amazon has meant that many Native communities have remained isolated from the rest of Brazilian society for the greater part of 500 years. Most of the country's indigenous peoples have only come into contact with the "white man" in the last two centuries. Even today, there are an estimated 40 groups in the depths of the Brazilian Amazon that have never had any direct contact with non-indigenous society.

As a result, many Native people live much as they have done since pre-European days, despite the proliferation of machetes and other manufactured goods that have long made their way through forest trade networks to even the most isolated communities. But geographical barriers do not stop the more adventurous and hardy sort -- like the *garimpeiros*, or gold seekers -- from penetrating ever deeper into the interior.

As we make our way up the river, guided around invisible rocks lurking just beneath the water's surface by the practiced hand of our boat pilot, we pass one of these solitary *garimpeiros* heading downstream in his beat-up aluminum boat, which sits dangerously low in the water from the weight of a huge oil drum. His old two-stroke engine

belches blue smoke into the otherwise pristine air. I've heard a lot about the *garimpeiros* and their history of contact with the Indians; most of it quite negative, and I'm curious to know if anything has changed.

We are bound for the community of Iratapuru, a cooperative of *castanheiros* (non-Native Brazil-nut gatherers and traditional forest dwellers), who also happen to be the *de facto* wardens of the Jari ecological reserve -- 815,000 hectares of virgin Amazon forest that has been set aside for activities like *castanha* gathering and rubber-tapping.

We've been told that we would get to meet a six-member *Waïapi* delegation scheduled to be paying a visit to this isolated community. The *Waïapi* are the proud guardians of a large, recently-demarcated territory, whose southern extension is cut by the headwaters of the Iratapuru. The *castanheiros* live downstream from the *Waïapi*.

If the tributaries of the Amazon are the lifeblood

imposed by FUNAI, the National Foundation for the Indians.

FUNAI is the government body responsible for the welfare of the nation's Native peoples, protecting the most isolated groups from contact with non-Natives, and trying to help others cope with the inevitable social upheaval. Despite a history with its share of controversy, FUNAI is now largely in the hands of Native people themselves. For many Indians, the agency is the only thing that lies in the way of conflict with non-Native settlers.

FUNAI takes its work very seriously, and no one will be allowed in or out of the *Waïapi* territory until the crisis is contained. Disease is always a worrying prospect in the Amazon, even more so for the Native people than anyone else. Disease is thought to have been the cause of more deaths among the Native peoples than all other factors combined. The Europeans brought with them tuberculosis, smallpox, syphilis, influenza and



Shaman from Oiapoque

Photo: Luciana Capiberibe ©

of the forest and its inhabitants, then the two peoples share the same pulsing vein. Yet, they have never met. The distance and numerous rapids make casual travel impractical, and neither group has had much reason to venture so far from home. Even the *Waïapi* are expected to make the journey by truck, a hard day's travel down the unpaved highways of Amapá's interior.

Upon our arrival in Iratapuru, we learn that the Native delegation had been unable to leave the community as scheduled. Two children have died of chicken pox and more are sick from the highly infectious disease. A quarantine has been

even the common cold, for which most Natives have no natural immunity.

This legacy continues. As penetration of the Amazon increases, more Native people are coming into prolonged contact with *brancos* ("white people" in Portuguese). Wherever white man goes, disease seems to go with him.

Malaria is now one of the principal health concerns of Native people in the Amazon. Many of the gold-seeking *garimpeiros* bring the bacteria with them from the malaria-ridden northeast of the country and it spreads quickly, carried by the *anopheles* mosquitoes that swarm at dusk.



Village of "Manga" Oiapoque

Photo: Luciana Capiberibe ©

Quest for gold

Officially, nobody is allowed in Native territories without FUNAI's permission. But the miners have little respect for the agency and the Native peoples it must protect.

Gold in the rich alluvial river deposits brings these tough entrepreneurs ever deeper into the forest. It is estimated that thousands of illegal airstrips dot the Amazon, many in or near aboriginal lands. For many years, the federal government has done little to stop the miners, despite pressure from environmentalists and indigenous-rights advocates. The gold-seeking garimpeiros have a strong lobby in Brasília, one which portrays them as rugged heroes contributing to the nation's economic development.

Garimpeiros are not particularly renowned for their subtlety either and violence often accompanies their encroachment onto Native lands. But the 450 Waiãpi Indians of Amapá now have one of the most well-defined and protected territories in Brazil. Having expelled the miners and other invaders, they have staked out 603,000 hectares of their traditional lands, which were "homologized" (officially demarcated by the federal government) in 1996.

The garimpeiros now know enough to stay out of Waiãpi territory. With their lands protected under

the law and by frequent boundary patrols, the Waiãpi are enforcing their exclusive right to benefit from the resources on their lands. Determined not to go the way of many other Native communities that have suffered social and environmental devastation from the exploitation of the Amazon, the Waiãpi are looking for sustainable ways to tap the natural resources for the benefit of their communities. They are committed to economic development consistent with

their traditional social and political organization, which have remained largely intact after only 20 years of significant contact with the outside world.

Ironically, the Waiãpi have chosen small-scale gold prospecting as one of their principle economic activities, along with sustainable silviculture. They apply traditional techniques of resource management and continue to follow ages-old cycles of activity and seasonal rhythms.

Under the management of the Council of Communities (APINA), a governing body of the Waiãpi people, a dozen communities are developing their own sustainable commercial enterprises. They are also taking over responsibility of education and health, with funding from the state government.

But the Waiãpi are hardly isolationists. Now that their lands are protected, they are seeking out contact with the other peoples of the forest, like the castanheiros and traditional rubber-tappers. Like the Native people, they have learned to live with nature and realize that their future depends on the survival of the forests and rivers from which they extract their livelihood.

As a gesture of friendship and neighbourliness, the Waiãpi have invited local castanheiros on an expedition to the uncharted inner passage of the Iratapuru. Somewhere along the river between their two worlds, they will meet. Both sides are hoping it will be the start of a long, lasting relationship built on mutual respect for the land and each other.



Waiãpy woman making "farinha"

Photo: Luciana Capiberibe ©

Beyond Brazil

Today, the Waiãpi are one of the Native groups with a fair degree of visibility in Brazil and even beyond. A number of them have become accomplished video directors. The Native Work Centre (Centro de Trabalho Indigenista) has given video equipment and training to the Waiãpi, which has helped them produce works about their lives and communities.

A number of Waiãpi productions were screened last year at the ninth Montreal Film and Video Festival, and Waiãpi directors have been invited to show their works in Europe and North America. It's one important way that Native people in Brazil are defining themselves amidst a sea of representations from outsiders... this article included.

Natives in Brazil are also communicating and exchanging with each other. "As indigenous people, we feel united," Vitória says. "It's like a big family, like an aldeia. It doesn't feel any different." I ask Vitória if she knows anything about Native

people in Canada. "Canada is part of the developed world; the Indians there must be better off than us."

I wonder for a moment what she would think about Oka, Gustafsen Lake, suicide on Native reserves, the Royal Commission on Aboriginal Peoples. But that would take more time than we have together, and I wouldn't know where to begin. How do you even say "golf course" in Portuguese?

Instead, I ask her if she thought it would be good to meet with Canadian Native peoples and what message, if any, she might have for them. "Exchange between peoples is so important. You learn so many things, you evolve. We're so far apart, but to be able to meet each other... that would be a great honour."

Produced with the support of the Government of Canada through the Canadian International Development Agency (CIDA).



Waiãpy

Photo: Luciana Capiberibe ©



Waiãpy girls

Photo: Luciana Capiberibe ©

Congratulations

Matthew Coon-Come

on your election to

National Chief

*we look forward to working
with you and best wishes.*

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CREE NATION OF
WEMINDJI

*The band council and members
of the Cree Nation of
Wemindji wish success for
all the students returning
to school this year.*

*Remember nothing is ever
accomplished without hard
work, and remember your
community needs and supports
you in your endeavours.*

Graduation Proposal 2000 in Waswanipi

— BY LANCE BLACKSMITH —

Lance Blacksmith returned to his home community of Waswanipi to attend the school graduation. He found his good friend Arnold Neeshosh proposing while he was doing a report on the graduation. Here's the scoop.

Arnold.

Lance Blacksmith- So, when did you plan to do this?

Arnold Neeshosh- I didn't really think I was going to do it grad night, I was thinking of other times.

What inspired you to do it that night and when are you getting married?

I don't know, I just wanted to be with her, to grow with her, it's something big in life. My fiancée and I haven't talked about it yet. My mother wants us to get married on April 8 next year, but Marlene and I have to talk about it, I wouldn't mind.

Did you both graduate this year?

No, Marlene graduated last year and I graduated this year. I'm proud of myself. I'm proud of doing what I really want to do.

How do your parents feel, when did you tell them?

I asked them to buy the ring for me and I would pay them back later. It took time.

How old are you?

I am 19 years old. Will be 20 in Jan.

How did you feel that night when you went down on your knees? Were you scared?

I felt really great. It was something I couldn't really explain. I'm happy I got through it. First I thought, I'm scared. Then I thought about it. I asked myself and said to myself, maybe I'm scared of the greatest thing that's ever going to happen to me.

What are you doing this year?

I'm going to college, Marlene is going too. We're going to stay together and work on our relationship.

Arnold, one more thing, if you had a magic wand and had one wish what would you wish for?

I don't really know, the only thing I wish for is to achieve this goal in succeeding in loving my fiancée, I think I have the potential right now.

Marlene

Lance Blacksmith- Marlene, did you know Arnold was going to propose to you that night?

Marlene Otter - No, he had talked about getting married some day, but I did not know when.

Were you surprised? How did you feel that night?

Yes, I was surprised and so glad. I was happy.

How do your parents feel?

They cried, they both cried. They here very happy.

What are you going to do now?

I'm going to work hard to make this marriage right. I really want to work this out because I feel so great when I'm with him. It would be an honor to work on our relationship.

Marlene, if you had a magic wand and one wish, what would you wish for?

Right now I wouldn't wish for anything because I have everything in a guy I need. It was hard for me to look for a guy like him.

Arnold's sister - Gloria Neeshosh

Lance- What do you think about what your brother did that night?

Gloria- I'm really excited about it. I'm happy and I cried, I was so nervous. I'm happy for Arnold.

Arnold's brother St.Clair Neeshosh

Lance- What do you think of what your brother did that night?

St.Clair- The only thing I've got to say is I'm glad for what my brother did, he proposed to his girlfriend, Marlene Otter.

How long have they gone out and how do you feel about it?

They gone out for a year and a couple months. They met each other when they were at a young age - 11 or 14. They were in love. They left each other and then went out again at 18. I love that, because what I wanted was my bother and I to

get married at the same time, on April 8 in the year 2001.

Have you proposed to your girlfriend?

I already proposed in 1999 on April 8, I've been engaged for a year and a couple of months now. I want my brother standing beside me on that day. I know Arnold loves Marlene very much. I love my brother too.

Ilean Berube, principal.

Lance- what do you think of the guy who proposed in the arena in front of everybody tonight?

Jean- Well, I cried. It's the first time I have seen this. It is very moving.

Grad is so late this year. It's supposed to be in June. Why is it in August?

It is the best way for most students to participate. Some students had not passed all their courses technically. The parents and students decided it would be a good idea to move the date to August. This way, they can go to summer courses if they need to.

Where did they go to summer school?

Waskagonish. Twelve students took the course.

School Board Chairman- Mabel Herodier

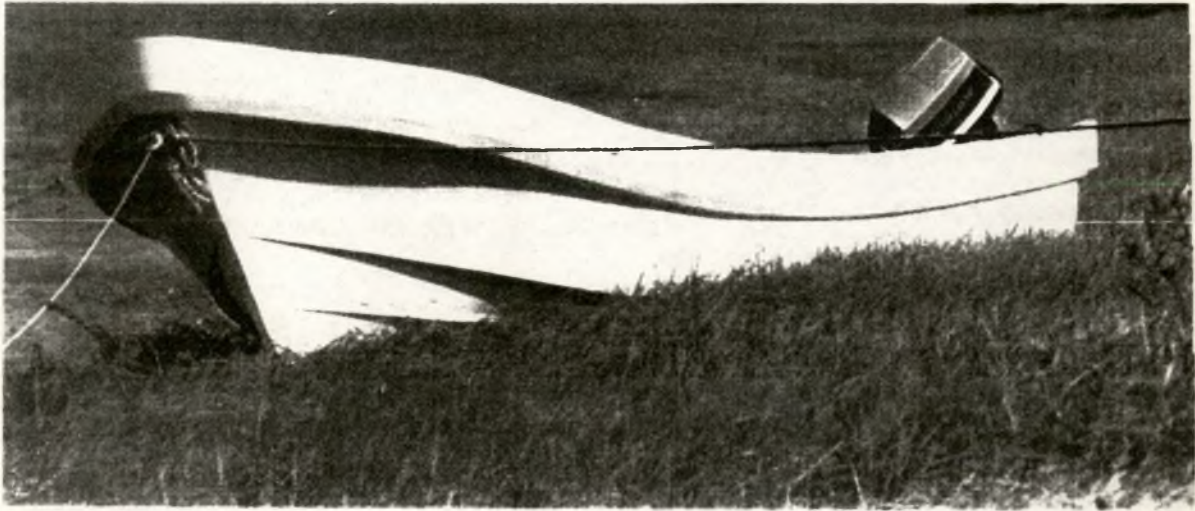
Lance- What do you think of the couple who proposed that night?

Mabel- It's hard to say, to put into words. You can never predict what love can do. It shows it is possible at a young age. To love so much and to express this in front of so many people, to be able to go through with it. I'm proud of this young man, he is going to go places.

What do you think of the graduates this year?

I'm happy for them. These days it is different for all of our students. Even to see themselves getting to this point, I'm happy for them, I'm happy for their families. Maybe because each one is going to make a difference for their community.

Burnt Church



The Grand Council of the Crees of Eeyou Istchee expresses their support for the Burnt Church People in their efforts to secure this fundamental human right on behalf of all First Nations. This is not just a fishing issue, it's a right to harvest and benefit from the exploitation of our natural resources.

The Marshall Decision recognizes the rights of First Nations to a moderate living from natural resources. We commend the Supreme Court but we beg to differ because we, as First Nations should be able to generate wealth and enjoy the same living standards as other Canadians.



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GRAND COUNCIL OF THE CREES (EYVOU ASTCHEE)
GRAND CONSEIL DES CRIS (EYVOU ASTCHEE)



CREE REGIONAL AUTHORITY
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SA-KA-EH-WOON

BY XAVIER KATAQUAPIT

Sa-ka-eh-woon, love, has been the theme of my weekend, here on my visit to the Six Nations area to attend the wedding of my friends Rob Vokes and Brooke Bradley. Just about everywhere I looked this weekend I ran into that word, "love." It really feels good to see people go out of their way to provide support and encouragement for each other in circles of family and friends.

It was also good to see the union of not only two people in marriage but also of two cultures. Brooke is special to me although I have only known her for a few years. She has a cultural background of Mohawk and Irish. Her dad John comes from a large family headed by John Sr. and Norma Bradley who live at Six Nations.

The Bradley family members have two things very predominant about them: they are very kind and they have a great sense of humour. Brooke's mom, Patty, is my best friend's sister and she is well-suited to have married into the Bradley clan as she too is very kind and open. Granny, or Emily as most of us refer to her, beamed with pride as Brooke, her only granddaughter, was married this weekend. The event ran smoothly with the participation of many family and friends and with the special attention of Judy Vokes, who is Rob's mother.

Most weddings I have ever been to have their glitches here and there, and somebody's nose always seems to be put out of joint. It was great to flow through a wedding where everybody seemed to be genuinely satisfied and you could feel the spirit of love in and around the ceremony and celebration. One of my friends has a saying, "A sign of wisdom can be seen in how kind a person is; the more kind, open and understanding the more wise a person is." This weekend I count myself lucky to have been in the company of some very wise Elders and younger people too. I didn't hear one unkind word from anyone about anyone else. Perhaps this is the true meaning of love, to care about those you share space with and to treat that space with respect and with an emphasis on kindness and understanding.

It really was a pleasure to see two families unite and at the same time to witness a union of cultures. It is good to see that this joining together will create strength in the name of love and I am sure that Brooke and Rob will touch many on their journey with this loving nature.

Another thing I noticed this weekend as I got to know the families better is that both bride and groom have roots that are solid. They have good values in such simple things as devotion to family and friends, hard work, time to play and the spirit of humour. They are also people who have endured the challenges and pitfalls of life to surface again with a zest for living.

One of the things that caught my eye was a book of colourings and best wishes from Brooke's kindergarten class. She teaches school in Six Nations at Oliver M. Smith Kawennio School. This book said it all with colourful renditions of Brooke and Rob on their wedding day (some of the drawings seemed a little abstract) and with titles like, "Go to the park together," "Sit with each other," "Eat with each other," "Have children" and "Love each other." It seems fitting that the best suggestions for a happy marriage come from the innocent minds of babes.

Brooke and Rob are a force to be reckoned with and it is a force of great love and joy. My hope is that they will have a long and happy life together that will enable them to spread this force out into the world. Sa-ka-eh-woon.



My Healing Journey

— Judy Capissat —



I would like to share my personal life experience with people out there.

First of all I have been on my healing journey since August 14, 1994. At our last party of many parties, we had a big fight and I had to get medical attention. My husband was taken directly to jail for assault. During that last party in my house something very touching happened that time. I believe my people remember that. My spouse had attempted suicide; the police found him hanging by the neck in the garage. I was very emotional when I was told. I remember thinking why does he want to end his life? It affected his family, the community and me. This incident really made me think about life, how precious it is. I was alone at home, I remember feeling very ashamed, not wanting to see or talk to anyone. I kept the blinds down. Then one day there was a knock at the door and this young man was talking to me through the door and he was telling me "come on, I know you're in there, open the door, everybody heard what happened." I opened the door and spoke to him. He asked if it was true of what my husband tried to do to himself, I told him, "yes, it's true." He said a few words to me and he encouraged me to stop hiding. Just by his visit it made me think differently, it made me face reality. I honestly think this was when I thought about going to treatment with or without my husband. I had to learn to accept what happened that people knew about it, and that I was determined to make a change in my life. My husband's suicide attempt was a cry for help, which at that time I didn't know.

It was through the treatment program that I realized a lot of things about myself. I had to open up about my past: what happened to me as a child, as a young woman, as an adult, everything had to come out to achieve sobriety. I was living

with so much pain and denial, that it was no wonder I was so angry all the time. As a child I was hurt physically by being hit, slapped, strapped; emotionally by being yelled at, constantly reminding me I was trouble; sexually, by playing mother and father, somebody touching my private part during a party at our house. Can you imagine how scary that was? I told someone that I was being abused sexually. I was not taken seriously and that made me feel unimportant. It caused me to close myself up; my feelings towards anything didn't matter. I really don't remember how long this went on, but I started to feel it was normal to be touched by people older than me. I remember at 12 or 13, I started hanging out with the wrong crowd, I rebelled towards my parents because I felt unloved. They spent their weekends drinking, even if we went camping. I didn't listen to them; I guess I felt why should I listen when nobody listens to me. The only time my parents would talk to me was when I did something wrong. They did not do anything to correct me but just hit me. It caused me to act worse. I kept so much to myself that at an early age I started drinking, sniffing, and smoking up, to ease my pain. I was also involved with a guy at the age of 14, I honestly thought that this guy really cared and loved me, when his cousins found out about us they rejected me because I was a "tent city girl." At that time, I could say now that I was looking for love in the wrong way. It ended because of the decision he took. I was experiencing rejection all over again, I was a reject from the time I was a fetus that my own parents put me up for adoption. Life at home was turning pretty bad that I continued to drink with friends and adults who supplied us the booze and drugs, they didn't care if I was underage. This was when, I experienced that guys and men did take advantage of my body whether I was drunk or passed out. I remember having this weird feeling after I became sober. When I would see the guys that were at that party they wouldn't want to look directly at me, this was when I knew something happened to me. It became so bad I left home.

I moved to Waskaganish where my biological family lived, I wanted them to love and accept me back into their lives. I felt disappointed when my parents asked where I was going to stay. This time I was confused and felt unwanted. Soon I found friends and continued to party. By this time I was 16 going on 21. I was hiding everything about my life and acted like life for me was wonderful when inside I was dead, I was hurt enough that I wasn't going to let anybody else hurt me again. I experienced the exact same situations again: meet a guy, his mother and sisters didn't like me. I used guys and let them use me. I didn't care what I did. My spirit was broken when I was a young little girl, I wasn't innocent anymore. I carried on with my lifestyle of partying and drugging, nobody stopped me from doing these bad things which I thought back then this is life.....

I have this special friend who invited and begged me to go

HEALING

with her to a hockey tournament in Val D'or, so we went. I did not go back to Waskaganish until May. I met a guy while I was in Val D'or, and he was very different compared to the guys I came across with, he did not take advantage of me when I was drunk. He wouldn't let me go when it was time I felt the same. He asked me to go back with him so I did. I couldn't believe it in my heart that I met someone who loved me. I found it really hard to accept him into my heart, which was always broken. I was really struggling with the hardships in my life but somehow I managed to accept this relationship. I constantly had to remind myself that I was making a new life for myself. He was under the Income Security Program when I went to the bush with him and his mother. At first I found it very strange, I remember my first time I went to their camp, I was looking out the window and thought "I am actually in the bush." I was still keeping a lot to myself and was waiting for the right time to tell

*I started hanging out
with the wrong crowd,
I rebelled towards my
parents*

him about my past, but I kept thinking if I tell him he might break up with me. We did drink during our relationship and we were able to control our drinking. It was after we got married in 1987, and during the first 5 years that our drinking got heavier each year. Do you know why? Today, I realize that it was because that we weren't open to each other about our own past, we carried too much pain and didn't know how to deal with our personal problems. We abused alcohol; we actually thought that it was the way out. Drinking was fun in the beginning, but it became so controlling in our marriage. It came to a point where we would have arguments and straight to the bottle, thinking our problems were solved. What would happen was when we were drunk we would talk about it and always ended up in a fight. We weren't able to communicate when we were sober; we were starting to drift apart. Our problems were piling up because we still didn't deal with our childhood pasts. I felt so much anger that I started to abuse my husband verbally and physically. I didn't know my anger was fighting me inside and I became afraid that I would hurt him bad. When he fought me I would press charges on him. It happened many times after that because I often provoked him to fight me knowing that I could press charges. How many women out there take advantage of that?

We got tired of living the way we were. He would go to jail and we would say we wouldn't take another drink again, but two weeks later we are at it again. It seemed we couldn't learn, because we were always blaming each other. It was a cycle.

Today, after we went to treatment, I still face obstacles. Life isn't perfect and I can honestly say I do get angry at times, but

my anger is not as strong as it was. I can openly discuss issues without having to take a drink. Having a supportive spouse also makes a difference because we both wanted that change, and our marriage is different. I was given time, space, trust and most of all power to do what I want to do to be happy in life. It did take a lot of discipline and commitment to change my life. It also takes positive discussion meaning opening my wounds in order to start the healing process, understanding my family dynamics from my past, and to honestly take a good look at myself and to stop blaming other people for my deepest inner problems. I had to also to take away the denial I had and learn acceptance, to accept what happened to me and to go on living my life, but to live it right this time. I had the opportunity to approach one of my perpetrators and it was a moving experience for me, because he did not deny what he did to me, he apologized and asked for forgiveness from me. I believe that my parents may have not dealt with their own issues and passed down their pain to me. It takes a lot of courage for me to share my story with you. My hope for you is that someday you would begin your Healing Process. It is difficult and challenging but the best part of it all is that you will see a different view towards life. I would like to thank my husband for his unconditional love and support, also to my coworkers at work for their support and encouragements.

I hope that my story helps you, supports and encourages you to also take the step forward and go on that journey... HEALING JOURNEY.

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19e Pow Wow traditionnel annuel 2000

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(Métro Champ-de-Mars)

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O.J. DOES EXPO 2000

Mike Hicks

I'm maybe the luckiest white guy around: I've just spent the last week in Europe, working as an Eenou roadie.

What's an Eenou roadie? Let me tell you...

A couple of years ago, as the Germans were trying to figure out how to make their World's Fair have some redeeming value - some meaning - they decided they'd give indigenous peoples from around the world a chance to really tell the world what the theme of Expo 2000 meant: "The balancing of mankind, nature and technology".

Enter the people of Eeyou Istchee, specifically the Oujé-Bougoumou Crees. By building their community in a way that reflected Cree values, by coming up with the idea of burning waste sawdust from a nearby timber mill to heat their community, and by making a real commitment to community development and community health, Oujé-Bougoumou stood



Charley and his new girlfriend

out as natural participants for this global exposition.

And so, after obtaining funding from a number of sources, getting passports, and arranging for tickets, hotels, sound gear, ground transportation and baby food, a group of 16 Crees, ranging from 10 months to 75 years old, made the trek to Germany.

With me and two of my friends as their roadies.

The group knocked Europe on its butt with a combination of singing, storytelling and cultural demonstrations that showed what Crees are all about: respect for nature, respect for the Creator, a desire to let the world in on what we all know... that life is fun, that family is everything, and that in your world, there are no strangers - only new friends.

I made sure that microphones were working. I made sure the guitars were tuned and that the European media were happy taking pictures, doing interviews and setting up their camera angles. I brought water (and it's hard in Germany to find water without the fizzy bubbles that make singers burp on stage) to the



Kelly, an experienced world traveler



only thing that can save this world.”

Perhaps the crowning touch was the news, sent to us by email on the second-last day, that Matthew Coon Come had been elected Grand Chief of the Assembly of First Nations. For our tiny team, 6,000 miles from the smell of spruce and tamarack, from the cry of the loon and the call of the duck, from loved ones and the rhythm of daily life, this somehow meant that we were part of a new beginning for First Nations people in Canada.

And so, even though we had to run like crazy people through Heathrow Airport in London to catch our plane home... and even though our luggage got lost between England and Toronto... and

performers as they took to the stage, greeted by hungry crowds of Europeans who seemed to hang on every word, whether said in Cree or in English.

I practiced my (very limited) Cree, greeting the elders Charlie Bosum and Albert Mianscum with a hearty “Kwaay, chaanou baykw, wachiya chaanou niich...”. I marveled at how organized the group was, and how they loved uploading fresh digital pictures and diary stories to the www.ouje.ca website every day.

And I saw, more clearly than ever before in my three years of working with the James Bay Crees, just how much you have to offer the world. The simple things like how a baby isn’t just a mom and dad’s baby, but a community’s baby. And the more complex things, like when Kenny Mianscum explained the meaning of his song “Chiish-ach-edin” by saying to an audience of Expo-goers, “This song means that we love you. That you are our friends. That the love of people to people, regardless of the differences in their language, or the colour of their skin, is the



even though we were all just about dead when we touched down in Chibougamau...

Everyone walked just a little taller for having shared Cree culture with the world.



Mike Hicks is a writer and creative director from Ottawa who works on a number of projects in Eeyou Istchee, including Aanischaaukamikw, the Cree Cultural Institute.



The Story of My Daughter, Tina Lorrieann Shecapio Who Died on March 10, 2000.

Tina Lorrieann was born in Fort George on January 5, 1977. She was a daughter that respected us as parents. We never hit her or spanked her when she was a baby. We always taught her right from wrong. She was a girl who liked to make good friendships. Tina Lorrieann left us with good memories. We always heard her laugh or gave us a smile. She always said to us, "Mom and Dad, I love you both." And she would give us kiss on both cheeks. She would come home from seeing her friends and shout, "Are Mom and Dad home?" and Cheryl would say, "They're home." Tina Lorrieann loved her two sisters, Cheryl and Margie and her brothers Glenn and Claude.

When Tina Lorrieann died in the accident, we couldn't believe what happened. Tears and sorrow were brought to my family, to her best friends and all her friends. Tina Lorrieann was born in a Christian home. We taught her from the Bible, getting ready to meet the Lord. She would say to her Mom, "I always remember what you teach or read from the Bible. It always stays there in my mind and in my heart." Tina Lorrieann had lots of friends and friends meant a lot to her. Remembering Tina Lorrieann is like if she were coming home again. There is not a day to forget about my daughter because she was a daughter and a wife. I find it very hard to believe that she is gone. I had found her letters and her diary but I never read her diary. She had written about her husband and how she loved her husband. When I read her letters, my tears began to fall. I could not stop crying because of the letters that she wrote and they said, "Mom and Dad, I love you both because you have been good parents." When our children are going someplace, we always tell them to phone us when they get there. When Tina left for Nemaska, she smiled and waved to her brother Claude and said, "I'll see you soon." Claude remembers the smile and the wave from his sister, Tina. Tina would have enjoyed telling you about her life. I wish I could write a letter to tell her how much we miss her as a daughter and a very good friend.

I believe that Tina is in the good hands of the Lord. My wife and I never question God why. We believe that God gives and the Lord takes. A lot of people came to our home telling us how they remember her smile. I remember a lady told me, "I had a bad day. I met Tina on the street. Tina smiled at me and said, 'Hello my friend. How are you?'" and Tina put a smile on my face." And we laughed together. When people come to our home they share their dreams and vision of her with us. I wish we could hug her and tell her, "Tina, Mom and Dad are crying because of the people that share their stories about you." Tina went home with the Lord. After Tina's funeral, my family and I went to Toronto. As we approached Toronto, a little red car passed us. The license plate read 'TINA'. My niece, who was sitting next to me said, "The plate on the car is reminding us that Tina is an angel." Every morning I get up to drive to the graveyard and take time to say to my daughter, "I don't forget your smile and your laughter." I begin to have tears.

If you have a daughter like Tina, treat her with respect as she grows up. Always remember her smiles and give her big hugs and tell her, "My daughter, I love you." Tell her from the bottom of your heart and soul. Tina was married on January 23, 1999 after Marion and my wedding anniversary. I remember Tina was all excited about getting married. I'm writing this feeling sad and crying. I remember her saying, "Dad, who will make my bouquets?" I was crying with her at her bridal shower. She opened all her gifts and she began to cry. The colours in her bouquet were gold, ivory and burgundy. Tina got up and gave a big hug to Micheline Bishop and said to her, "Thank you very, very much for the gift. I love it." Dancing with my daughter in the middle of the floor, I remember her words, "Thanks Dad for everything you did for me and my husband." The music we danced to was 'Butterfly Kisses'. When we heard the words to the song 'She'll change her name today', Tina and I cried as we waltzed together shoulder to shoulder. Then Tina wiped my tears from my eyes and said again, "Thanks Dad. I love you and Mom too. Never had I thought that I would dance with her for the last time. If you ever hear the song 'Butterfly Kisses', please listen to the words.

This summer my family and I will be going to the place where the accident was and we will put the cross up. When you see the cross on Route du Nord or if you pass it at night, remember to smile because we believe she is in the hands of the Lord. She is rejoicing in Heaven with the Angels. I wish that I could write a book about my daughter Tina. We still have people coming to our home and we still receive sympathy cards from different places in the South. I was telling my wife, "We have more cards than at Christmas time!" We want to thank everyone who was there when we needed help. Everybody was like a family to us. I hope when you read our daughter Tina Lomeann Shecapio's story, we help you as parents to love your children ... to love them, to teach them and respect them because Jesus came to this world to teach about LOVE. He died on the cross for our sins. He wants us to love each other, to help each other and to comfort each other when we lose loved ones.

My family and I want to say Thank You to all the people of Mississauga for caring for us. I want to say Thank You to everybody at Meechum. I want to Thank Beverly and Jack Quinn for everything they did for Tina. I Thank the Women's Association for the meals they prepared for the Shecapio and the Iserhoff families. I think Tina would say too, with smile on her face, "Thank you all my friends. Until we meet again in Heaven and then we shall rejoice in a Heavenly way".

CLASSIFIED

100- Births

Congratulations to Serena Chakapash and Jonathan Snowboy on the birth of their baby girl born on July 27, 2000 in Montreal weighing 8 lbs, 4 oz, time 5:27 p.m. Terrie-Ann Dawnie Alexis. Please take good care of your little angel and also your other angel, Tommy'sh. And also happy birthday to you Serena on August 22. From, Melanie G. (Mist.)

Congratulations to my cousin Noel Masty and his girlfriend Beverly George. They had a baby boy on July 7, 2000. I wish I was there to see your little one, even though I haven't seen him yet. I love him a lot, I'll make sure that I have gum for him when he grows up and take care of him. To my aunt Betsy Masty, you're a grandmother! Congratulations, I miss you all very much and I'm sure Tommy is a happy grandfather in Heaven. I'm sure he is watching over all of us. Let's not forget uncle Norman, he must be happy in heaven and watching over us too. Love, Mary Niquanicappo.

101 Birthdays

Happy belated birthday greetings to my cousins, Brayden M-Hunter on June 27, Matthew E. Sam on June 29, Linden M-Hunter on July 21, and to my aunt, Linda M-Hunter on July 30. Lots of love, hugs'n'kisses from Quentin.

I would like to say happy birthday to my sister Mindy Georgekish on Aug 6/00. I just want you to know that I love you as a sister. Who takes care of me and you always gave me money, you don't have to do that anymore. Maybe some day I might buy a bottle. Oh! By the way Happy Birthday. From your namesake (p.s. Can I celebrate with you on your birthday?)

I would like to say Happy 27th Birthday to Hanna Kawapit in Whapmagoostui on July 28. I wish I was there. I miss your lovely smile. Hope to see you soon. Take care!

I would like to say Happy Birthday to my sister Mindy Georgekish on Aug 6/00. Happy birthday and I love you as a sister. Hope your wishes all come true From: Sherry Georgekish (p.s. Don't party too much with your boy friend.)

I would like to say hi and wish a happy birthday to Marcel Jolly from Chisasibi. He will be celebrating his birthday on Aug. 21st, 2000. First, why don't you call! (Sike). I heard what happened. If it's true, I hope you're doing well. Anyway, I hope you will have a blast on your special day and you are special too. And you really deserve to have fun but there are limits o.k.! (Don't forget this.) Miss ya a lot and I hope and pray to see you sometime soon. From: you know me. Remember in Chibougamou on July 20.

Happy 2nd Birthday to Brent James is Wask., who is celebrating his 2nd on Aug.17, 2000. Once again, Happy Birthday. Love always, Margaret in Waskaganish.

I would like to wish my two available friends Happy belated birthdays. Lucy Neacappo Jr. on July 22 and Lorraine Kanateuwat on August 18, I wish you guys love, happiness and laughter. From you friend always, P.Pepabano.

Happy 24th Birthday to Rachel Sheshamush in Great Whale River. Her birthday was on Aug. 3, 2000 and also I would like to say Happy 3rd Anniversary to her and her husband Burno. Their Anniversary is on Aug. 13, 2000. I'm happy to say that you are my friends, you two have

been through a lot and you'll make it through bad times by prayer. Give time to each other, to love each other and say you love each other everyday. Take care of Alex, Shequin and our grand-mother. Love, Mary Niquanicappo in Montreal

A very special Birthday wish going out to my very special sister Eudney Shecapio on Sept. 26 2000. I just want you and everyone else to know how happy I am to have a big sister like you. Thank you for everything you have done for me. Have a wonderful Birthday and many more to come. Call me on your B-Day! From your sis Agnes Shecapio all the way from OJai.

Happy Birthday to my auntie Gloria Bosum, who will be celebrating her birthday on Sept. 2 2000 in North Bay, Ont. Wishing you lots of happiness and Laughter on your Special day. I miss you and love you so much. Sending all my Love. From your niece Elizabeth B all the way from home (P.S. Don't party hardy too much!!)

I would like to wish our sweet grandmother, Hattie Cheezo, a "Happy 83rd Birthday" which she will be celebrating on July 7. May we get to share many more birthdays with you. Enjoy your day, pretend you're 38 instead of 83. We love you, grandma and always will. Love, Sherry-Ann & Katherine.

To a sweet lady who will be celebrating her birthday on July 7th. This person has gone through so much in her life, yet she never once gave up. When I was going through rough times in my life, she was there for me. She never once said, "I told you so". She taught me so much, helped me raise my children. So many times, in my life, I felt like giving up when I thought I couldn't accomplish

what I wanted, but she was right there, giving me encouragement. She taught me to NEVER GIVE UP. You really have to know my mom to know what kind of a person she is. So, I want to take this opportunity to wish my mother, Hattie Cheezo, a Happy 83rd Birthday, may she always know that I'm very proud to call her mom and I love her with all my heart. Love always: Gloria.

We wanna wish our baby girl who will be celebrating her 12th birthday on July 11, 2000. On June 28, you had your Confirmation. It is finally starting to sink in that our little girl is no longer a baby but growing up fast. One more year, Sherry-Ann, you'll be a teenager. You know, when you were younger, you were very good at telling time, now that you're a little older, you don't seem to know anymore, or is it just an excuse for you to go past your curfew and stay out a little longer. No matter what age/size, you will always be our baby girl. So, HAPPY BIRTHDAY, SHERRY-ANN!!!!!! Enjoy yourself on your birthday.

Our grand-daughter, Amanda Kara-Lee Tomatuk celebrated her 1st birthday on May 12, 2000. Every day, you amaze us, what would we do without you? You are the most adorable, huggable, lovable, kissable, etc.....baby, even though you get into everything. Then, on May 29, you had your Walking-Out Ceremony. You are so special to us and we love you so much, so much, so much.... Love Always, Grandpa & Grandma

102 - weddings

Congratulations to Sherly Sandy and Philip Cooper on their wedding. Also, to Willy and ----- Bullfrog in Whapmagoostui, congrats. I'm

very happy for you all and wish you well in the coming years. From Mary Niquanicappo.

103 - Anniversaries

Happy 15th wedding anniversary to Mabel and Gary Martin Hunter on July 30, 2000. Wishing you many more anniversaries and lifetime of happiness. From Margaret, Billy, Valerie, Quentin, Greta and Brayden.

Happy 19th wedding anniversary to our parents Donna and William Georgekish on August 14th. We thank you for the support, the love and care that you have shown us throughout the years. Let the love grow and enjoy your special day. With all our love from: Mindy, Beverly, Bradley, Sherry, Wendy and Kelly (Waskaganis)

104- Graduations

I would like to take this opportunity to congratulate this person for all her accomplishments in obtaining her Masters. She proved to everyone that if you want to succeed, never give up, you will accomplish it. There were times when we would be on the phone and you would say, "I feel like giving up" or "I miss my children so much, I wanna go home". Not knowing who made me boss, I would say, "Don't you dare". I'm sure you thought to yourself, what does she know! I used to feel so awful after. But I am so glad you hanged in there, I knew you could do it. Today, you don't realize how much you impress me, working on your computer, typing away. To tell you the truth, I never thought I would see the day that I would actually see banging away at that keyboard. As you would say "COOL". I remember way back, it took you so long to type a short letter, you would sit there, getting all frustrated, but now, piece of cake, I bet you

could type a whole book within 15 mins. Ok, Ok! maybe I'm exaggerating way too much, but anyway, I think you're pretty cool. So congratulations, Dorothy! By any chance, a doctorate?

105- Obituaries

In Memory... In memory of my late uncle, Jossie Otter / Safe in the arms of our Heavenly Father. / His life of pain was a tedious mile, / but he always showed us his warm smile. / He showed us his care and love / that was pure and white as a dove. / He, very much, all pleased us / When he gave his life to Jesus. / We all will miss the late Jossie Otter / But we're glad he's home with our Heavenly Father. Jeremy Reclot Otter, July, 2000. (This poem is dedicated to my uncle Jossie Otter who died June 4, 2000. I will miss him and I know we will meet again someday.)

300 - Personals

Hey, Charlotte, how are you and your son doing? I want to let you know that I think you are a beautiful and special lady. I know your marriage ain't going well, but it ain't your fault. I would like to get to know you. I'm hoping it will happen soon. Please don't go back where you aren't appreciated, wait for me and I'll treat you like a queen. From: someone who admires you.

A big hello to Jamie Moss in Eastmain. We want to take this time to thank you for coming. It was so nice to have finally met you. Just to let you know that we miss you and we'll always love you. OCme visit again, ok? See ya and take good care. From all of us. Sending our love. the Shecapio Family in Waswanipi.

Looking for Luc Castiglione

Luc Castiglione moved to Montreal, Quebec, 3 months

ago from Paris, France. He is Huron and French background and mentions his native background very often. He likes to go camping, and loves animals. He is 50 years old and worked as a salesman for his brother's Computer Business in France. He came to Montreal to work in real estate for a friend. He and I have been friends for over a year and he was supposed to be in contact with me so we could meet in Montreal. Last time I spoke with him, he mentioned that he was going camping with some Tribal elders. I haven't heard from him since then. If you have any information, please contact: Linda Jenkins (I currently live in the St. Jovite area) 1-819-688-2228 or email: prop@vacations-abroad.com

To Sandra H. Delores G. Marlene G. at Mishtuk Corp. I miss you ladies already. It was nice working with you wonderful ladies. Hope to see you at the W.M. Retreat, Sept. 8-10, at Confortel. Fr. Dorothy

Dear Alice Shecapio/Blacksmith and daughters: Maggie, Lori, Judy, Caroline, Sophie, Rosie, Bianca, Maria, Gloria. We sure hope you can all come to the WM retreat. Sept. 8-10, '00, Confortel, Val D'Or. We will have a Great Time Fr: SM

Dear Maggie Wapachee and daughters: Mary, Daisy, Margaret, Cynthia, Louise, Alice, Sophie and Theresa. Seeing all of you together would be so special at the WM Retreat. Sept 8-10, Val D'Or, Love SM.

400 - Events

Are you fighting with words? Do you know what verbal abuse is? Need to control your tongue? Bit your lip? Speak words of love and peace? Come listen to Seminar speak-

er, Marvis Etienne of Kanestake at the Quebec Native Women's Ministries Retreat, 8-10 September at Confortel, Val D'Or. Call (819) 733-2785 to register today.

Don't miss seeing our own "Gospel Goose" at the 15th Q.N.W.M.. Retreat, Sept 8-10, 2000 at Confortel. Val D'Or. Registration - Call Dorothy Gull (819) 753-2583. "Guided by God in the New Millennium"

The person who found a HITACHI video-camera at Dorval airport, gate 39 on the 11/08/00 is implored to return only the tape from inside the camera to the following address: OLARU DORIN, P.O. Box 281, WEMINDJI, QC., J0M 1L0 tel: (819) 978-3499 This tape contains very precious memories taken with my family in Europe, this summer. Some of my family members are very sick and only God knows if I will see them again. Thank you for your understanding.

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